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The Forum of Psychic and Scientific Research is what its name indicates, a meeting ground for diverse opinions about matters of so-called mystery. Therefore, the editorial staff cannot hold itself responsible for all opinions here presented. Nor can the magazine sponsor the material appearing in its advertising columns.

Diversified Thoughts of the Editor

"All great men are ahead of their time. Ordinary men are abreast of the time."—Eric Mayne

Not Seeking Leadership



Felicie O. Crossley

IN the last issue of this magazine a tentative plan for a progressive Spiritualist organization was submitted which would eliminate the temptation to chicanery, and the demoralizing politics which now literally infest our ranks. Since then, we have received a vast number of inquiries for further information and several applications for membership in any organization we might form. These came as a complete surprise to the writer and impels us at once to correct the impression that we, personally, are seeking to form an organization of any kind. Though we recognize the glaring mistakes repeatedly being made in N.S.A. leadership and the stagnation of our Cause under the present system, nevertheless, we have kept our membership because, to date, we have found in other Spiritualistic associations no improvement on the parent body. But that is not a promise that always we shall remain affiliated, however much we might wish to. There is little rational object in supporting any organization which, in general appearances, is nothing more or less than a "spiritualized labor union", affording legal protection to persons earning a livelihood by what the "law" claims is illegal from a commercial aspect. Because of this—and the proof is innumerable—

Spiritualism as a Cause has retrograded until the claim of its being religious in essence savors of irreligion in fact.

We seek no position of prominence nor degree of leadership, which consequently should prove that whatever interest we have or suggestions we offer are of impersonal and altruistic nature. Like many others our work and membership in Spiritualism has always entailed an expenditure of our personal finances. Any small remunerations we have ever received for lectures have been invested in one or more of the departments of the Cause. Conscientiously we could never expect a livelihood from this or any other spiritual pursuit.

Furthermore, as an individual we sincerely desire no recognition or credit for the plan we submitted in last issue, nor do we wish it understood that we are intent on disrupting the N.S.A. Such an effort would be a waste of energy, for if conditions persist it will disrupt itself in short time. Personally we would prefer its spiritual and ethical recovery to a state of healthy progression. So far as we know the original essence of the plan was the idea of the late Dr. Ada Patterson. Our first personal acquaintance with the principal idea came through Judge Fred E. Stivers, former executive of the N.S.A. and Past President of the C.S.S.A., who for several years has been discussing it with various persons. Upon the completion of our plan as published we invited Judge Stivers, Dr. H. Duncan McFarland and others to submit their opinions of it and each gave approval—as did Rev. Grace Nicholson, Rev. Marion Carpenter-Vail, Mr. Clarence C. Acorn, vice president of the

C.S.S.A., and others with whom it was discussed. Many have expressed the dire need for some such form of organization, and it is our opinion that only *personal prejudice* will prevent our national leaders and others from seriously investigating the merits of such a plan as a possible savior of Spiritualism as an organized movement. But from all the interest evinced by those most prominent in leadership it would seem that their chief interest is largely for personal aggrandizement, and that they little care what becomes of the Cause after they cease to benefit by it.

These are challenging remarks! But these also are challenging times. Spiritualism is at the crisis, think what we may. To save it as an organized movement we must use drastic measures of elimination. We must protect the honest and sincere medium from the accusations of a condemning public which can not distinguish the genuine from the spurious. Having brought the manifestation of mediumship under the financial guardianship of a parent body, whose duty it would be to safe-guard its interests, the sensitivity of our mediums would be assured. A medium can not be burdened with the responsibilities of his or her physical welfare and yet be constantly attuned to the higher spiritual vibrations.

Greed and necessity are the two principle motivations for criminal activities; and a person who fakes mediumship and preys on the emotional credulity of the bereaved or distressed is certainly among the lowest type of criminals. We can not eliminate greed, but we can make it ineffective. We can, however, banish necessity by proper provisions.

A man came to the office of this magazine a few weeks ago and informed us that several mediums in Los Angeles were paid generous commissions by bond salesmen, real estate agents, et cetera, to advise their clients—allegedly from spirit sources—that they should invest their money in thus-and-so. Other desires and conveniences have been gratified through the agency of purported spirit advice—the victim little knowing that the counsel originated in very material persons who paid well for the “phenomenon.”

One does not wish to believe such prostitution of spiritual powers is common, nevertheless it occurs more frequently than many of us suppose. Mediums resorting to such chicane, if only on occasion, and clever tricksters posing under the guise of mediumship, will fight the plan for a progressive Spiritualist organization as submitted in the last issue of this magazine. The first would be deprived of a clever “racket,” and the second would be exposed for what he is. Under the plan honest mediums would work on a salary basis as do the ministers of other denominations, some of whom are paid thousands of dollars a year, according to their value and drawing power. Under the present system some of the very best mediums are, by some strange fate, denied the necessities of existence. All mediums should be paid a salary by the church. Only by so doing will the temptation to sim-

ulate phenomena for monetary gain be eliminated. We know the public to be unreasonably credulous and demanding, until it seems the only lesson it can learn must come through bitter experience; yet devotion to ethical principles demands that it be not imposed upon. The system proposed in last issue should tend to inspire sincere, honest mediumship, and sincere, honest mediums should welcome its trial. However, we entertain no hopeful attitude toward its adoption. Personally it does not matter, for our future plans will carry us far away from where we could possibly receive any individual benefit.

Age versus Youth

ONE of the chief troubles with the N.S.A., and organized Spiritualism in general, has been that many of our leaders and workers are possessed by the belief that they must literally “die with their boots on.” Few young workers, however qualified by education, executive ability and experience in leadership, have ever received any encouragement or cooperation from the older workers. Many talented young workers have been almost spiritually crushed because of this spirit of selfishness among so many of the older workers. These latter seem to forget that this is an age of youth, of progress, of constant and revolutionary changes, and any organization that is to survive must keep pace with the times or be relegated to oblivion. The survival of the fittest is one of nature’s paramount laws. She oftentimes uses drastic means to destroy the laggards and thus evolve the superior types for the welfare of the species.

With relation to Spiritualism as an organization we can not but remember a caustic yet obviously true remark made by the Rev. Arthur Ford at Lily Dale Camp before an audience which was said to number approximately two thousand. He said: “Spiritualism, as an organization, will get nowhere until it has about a hundred funerals.” With stinging realism those words rang across the continent. With a pang of regret those with knowledge of the true state of affairs have been forced to answer, “Aye.”

Spiritualism and the Churches

THERE is a great deal of talk and journalistic controversy about the Churches absorbing Spiritualism—and not without reason. Many prominent denominational representatives are conservatively giving recognition to our claims. Some Churches are even admitting demonstrations of psychic phenomena from their pulpits. If this continues, certainly they will absorb Spiritualism—temporarily! But let us not be so vain or hopeful as to think the union will be permanent. There is every reason to believe that it will last only so long as there is a possibility of the survival of organized Spiritualism. The phenomena of Spiritualism are not new to the priesthood. The manifestations have occurred repeatedly in many churches, monasteries and

(Please turn to page 13)

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—The Editor

Fire Mediumship Explained

By MRS. CHAMPION DE CRESPIGNY

One of England's Most Distinguished Women—Lecturer, Author, Scholar

SOME time ago I was invited to a gathering of ten or twelve persons where a so-called "fire-medium" was to give a demonstration of her powers—a form of mediumship unknown in this country since the days of D. D. Home. We assembled in an empty house in St. John's Wood, where we formed a semi-circle opposite a red-hot fire of coal and coke. A representative from a well-known daily paper was present among the sitters, and was invited to go down into the cellar and select a log at random from a stack of wood.

This he did; the log was laid on the fire, and turned about until red-hot all through.

The medium then went into trance, and was controlled—presumably—by a Persian, an ancient fire-worshipper. He talked excitedly in what sounded like a foreign tongue, the only word I could catch resembling "Maseta," but which I have since learned might have been intended for the name of the Fire-god "Mazda." The medium after a few moments of this walked to the fire and with her bare hands removed the log, red-hot all through. She first approached the newspaper correspondent, offering to him the burning log in her hand, but when at a distance of some inches from him we heard his hair singeing with the heat of it—he mentioned this in his published report the following morning—he shrank away.

She then, for some reason, approached me. I had learned from a student of occultism of a law presumed to be super-physical, whereby it was asserted that through some method of compressing the ether a sort of sheath protecting objects from certain contacts could be formed. That the entire Cosmos is under the law of cause and effect, operating in various ways and conditions, would I presume be generally accepted nowadays, and that if a physical law was seen to be in suspension, some influence outside the knowledge of physical scientists must be superimposed.

So far as we understand it, human flesh in direct contact with red-hot matter must be burned, though the medium be in trance, asleep or dead. As that law was evidently in abeyance it was reasonable to suppose the super-physical to be in operation, and I argued that as it was obviously not burning the medium's hand it would not burn mine—and held it out. She placed the red-hot log upon it, made the round of the circle, returned and removed it. There was not so much as a red mark on my hand when she took it off. The man next to me remarked that had it been in normal conditions I should never have been able to use my hand again.

It must be understood that I myself *did nothing*. I do not know how to put the law into operation. I did nothing beyond furnishing the passive conditions necessary for the demonstration. The newspaper correspondent showed *fear*, which neutralized the results of the operator, and his hair was singed. The faith which preserved me from fear was derived from my precious knowledge of a law which I saw operating before me. I was therefore able to offer the

entirely passive conditions necessary. My attitude was negative. Fear is said to discharge disturbing vibrations into the aura, which destroy—break up—the protective etheric sheath. It will be remembered there were districts in Palestine where Christ was unable to perform His "miracles" owing to their want of faith.

—*The Two Worlds.*

Book Review

ON THE EDGE OF THE ETHERIC, by J. Arthur Findlay. 177 pages, bound in light blue cloth, stamped in gold. Price \$2.00. Published in America by David McKay Co., Philadelphia, Penn.

The best recommendation that this book has is that it went through 23 editions in six months, since which five more have been printed. It is acclaimed England's best seller of 1932, and, for a book dealing with the scientific explanation of life after death, has the incomparable record of having had favorable reviews in 65 daily newspapers. It comprises the records of fifteen years experimenting with one of the most gifted direct voice mediums in Great Britain, during which conclusive proof of survival and inter-world communication was established. So convincing is its evidence that orthodox ministers heretofore unbelieving in Spiritualism have taken it as a sermon subject. Sir Oliver Lodge recommends the book widely. Harry Price, Founder and Director of the National Laboratory of Psychical Research says of it: "The book is a masterpiece." This invaluable book supplies the key to the mystery of death and makes the Spirit World understandable. It has been accorded the greatest recommendation of any book of its kind with which we wholly concur.

THE NEW TREND OF RADIO

IT has been noted with interest the trend of radio dramatists toward the doctrines of immortality, reincarnation and psychic phenomena. A notable example of this was heard in the presentation of the play "Distant Shores" over the facilities of the Columbia Broadcasting System.

In the last few weeks two dramas of this nature have been presented on the KTM Ranch Boy program, 9:30 to 10:30 p.m. The first was "Bumbo", the story of a rodeo circus clown written by Colonel Sherman J. Bainbridge and the second "Life Goes On," a story of life and life after death by R. Verne Hiner, announcer and continuity writer at KTM.

THE GREATER "FORUM"

IN the fall of this year the *Forum of Psychic and Scientific Research* will inaugurate a new editorial policy. It will be devoted entirely to sciences, philosophy and religion—giving a digest of the leading thought on the subjects. All political interests will be abandoned! We have done our share for Spiritualism. Now it must work out its own destiny.

A Spiritualist Looks at the Holy Land

By HANNEN SWAFFER

England's Foremost Dramatic Critic, a Zealous Defender of Spiritualism

CHRISTIANS attack us because, they say, we turn Christ into a mere medium, and destroy the central fact of their faith—that the Son of God came down to save the world.

Well, I have just come back from Palestine, and I can say this—that, while a Spiritualist can go there and almost accept the New Testament story while he is walking about the roads of Palestine, and treading the ways Christ is said to have trod, the orthodox Christian, I am afraid, would have terrible shocks.

He is safe enough if he is a Catholic, and he merely goes to the Catholic shrines.

If he belongs to the Russian Church, he is all right if he keeps to *their* sacred places. If he is a Greek, he would remain Orthodox if he did not see the rival sacrednesses.

But if, unshepherded by some narrow theologian, the Christian wanders out by himself, he finds strange things. While looking down from the wall of Jerusalem and gazing on the Mount of Olives, he will see four gardens of Gethsemane, four different places which four different sects have localized into the actual scene!

They have either built a sectarian church on the site, or used it in some other way to spread propaganda of their own.

So bitterly have they quarrelled over their individual rights that, in the Church of the Holy Sepulchre itself, three different branches of Christianity have wrangled constantly as to their claims over the site which they all agree, though others do not—is the site of the interment of Christ's body. Around the actual tomb, three different sects have sometimes marched at once, each reciting its liturgy loudly, so as to drown the sound of the other two!

And at Bethlehem, where the so-called scene of the Nativity is covered by an ancient church, there has been so much quarreling that, when one sect nailed there a silver star to mark Christ's alleged birthplace, two great religions, the Catholics and the Greeks, quarrelled for months as to which had the right to buy a new nail in place of one that had been stolen.

One morning the priests of both went into the chapel to find that the Sultan of Turkey had settled the quarrel by telling a soldier to knock a nail in during the night!

There is no historical proof of any kind of the veracity of the stories they tell. Even the Via Dolorosa itself is a guess.

You see everywhere shrine after shrine and church after church, each one claiming to mark the site of some incident in Christ's life, when the truth is that it is merely some religion—one of the many branches of Christianity—using it as propaganda.

Millions of pounds have been raised all over the world to build rival churches there, and thousands of monks and nuns and priests of all kinds have gone there to live at the expense of the faithful at home.

Yes, if you are a conventional Christian, you must turn away in horror.

Yet, if you are a Spiritualist, and you regard Christ as a great Jew who came to reform Judaism, and teach men love and brotherhood, and who, being a great psychic, healed the sick and comforted mourners—well, then the whole story lives again. You know that such a great body as the millions of so-called followers of Christianity must have had a beginning that the world would think miraculous, and you only deplore how selfish and greedy men have commercialized sublime teaching, often for their own worldly ends.

If you go to Palestine, you can find them digging up the walls of ancient Jericho, proving that, in some form or another, the story of Jericho was true. You find excavations going on all over the place. Not very far away, they have discovered Ur, where Abraham was born.

Indeed, all over that part of the world there is digging going on. Much of it is re-establishing Old Testament history. But nothing that is discovered proves, in any degree, the truth of Christianity as preached in the churches.

Try and understand that, all over that part of the world, there is a legend attached to nearly every small place.

In Cairo, I saw a church built over a cave in which Mary is said to have sheltered, with the infant Jesus, while at Heliopolis, close by, there was a tree under which she is said to have rested. Neither story, of course, is anything more than a legend. Anyway, the tree is not old enough for that.

A great many of these stories seem to have got into the Bible. Some were left out.

To quote any of them against the truth of Spiritualism is ridiculous.

You can prove the truth of Spiritualism in your own home by assembling a few friends and sitting for only a few weeks. You need not quote the case of the resurrection of Christ as proving eternal life, for you cannot prove the resurrection of Christ as told in the Bible.

But you can prove the survival of your dead friend, which is more important to you, if deeply, you mourn him.

I am tired of all the arguments brought against us by orthodox Christians who merely object to Spiritualism because it makes ridiculous their theological creeds. All the facts are on our side. Some of the theories are on theirs.

I was astounded to find in the Near East no trace of Spiritualism. I did meet in Cairo an antique dealer who seemed to believe in our case, but who, when examined by me, produced a marked Bible from which he "proved" that the English would rule in Egypt for many, many years. Yes, he had heard of one or two mediums in Cairo, he said. But they seemed to be fortune tellers.

Otherwise, apart from meeting the American wife of an Egyptian prince, who had heard me speak at the Gro-

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Passing of the Grand Duke Alexander of Russia

THE SPIRITUALIT COUSIN OF KING GEORGE

By John Lewis in "The International Psychic Gazette," London

THE Grand Duke Alexander Mikhailovich of Russia died at Roquebrune, Cap Martin, France, on Sunday, February 26.

And thus passes the first royal personage in the world publicly to espouse Spiritualism. His Imperial Highness was an occasional contributor of articles to the *Gazette*, and on Easter morning, 1925, we had the honor of an hour's interview with him in his mansion near the Eiffel Tower in Paris, when he recounted to us some extraordinary Spiritualistic experiences. These, however, he regarded as of less importance than the spiritual side of Spiritualism as a world regenerating force.

Like the Apostle Paul, he regarded psychical gifts and phenomena as highly precious and desirable, but he concurred with Paul in saying:—

"If I speak with the tongues of men and of angels, but have not *Love*, I am become sounding brass, or a clanging symbol.

"And if I have the gift of prophecy and know all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not *Love*, I am nothing."

The Grand Duke was born on April 1, 1866, at Tiflis, in the Caucasus, where his father, the Grand Duke Michael, was Viceroy. He was a brother of the late Grand Duke Michael, and was both a cousin and a brother-in-law of the last Czar. He was also a cousin of the present King George of England.

He was a practical Mystic who aimed at quickening the potent energies of Love, Light, and Truth in the world, by not merely thinking about them but by purposely directing them into the souls of men by spiritual "wireless" from day to day.

In describing to us some of the Spiritualistic phenomena he was accustomed to witness, the Grand Duke said:—

"My principal aim in holding seances is to talk to my Protector (or Guide). But my spirit-friends know that I like physical manifestations very much, and they give them for my pleasure. I sit here absolutely alone, my medium sitting in the dark in the adjoining room. At every seance my friends bring me flowers, such as violets or carnations, and very often appear as fully materialized forms, who sit beside me, as quite a normal matter.

"Up till my last two sittings I had not seen my own Protector, so I asked to see her, and she said, 'Yes.' I procured a little blue lamp, which gives an agreeable light like moonlight, and while I was sitting she came and remained for ten minutes to quarter of an hour. I saw her face; its expression was celestial; I do not know how to describe its purity and beauty. I could not say whom she resembles for she resembles nobody I have ever seen. I asked her whether her face was an expression of her last earthly life, and she replied that it was a reflection of her

soul. She said that souls were reflected a hundredfold more fully in the other world than in any mirrors of this earth. Her body appeared to be covered with a garment of one piece of stuff, with a long veil of the same material round her forehead and hanging down her back to the floor. Her arms were bare and she showed me her little feet. Notwithstanding the blue light I could see that her robe had a golden hue, and I felt it in my hands; it was of lovely material, and as thin as anything. Then she had a silver-colored scarf about four feet long around her neck and hanging in front. I asked her to give it to me but she said that would be useless for it would immediately disappear. She spoke to me in a sort of loud whisper all the while she was here."

An Apport from the Time of Nero

The Grand Duke then showed us a number of interesting "apports" that had been dropped on the table in front of him during his seances.

These included bronze Egyptian idols, obviously of ancient date, and a curious fish, now resting on cotton-wool, made of some sort of many-colored glass which was so fragile that it remained on one's fingers if touched. This fish had an interesting history. It had belonged to his Protector, who was a Christian lady in Rome in the time of Nero. It had been given her by her husband, as a secret symbol of Christ, instead of the Cross which Christians then dared not use, and had remained hidden in one of the catacombs until psychically transported to His Highness as an "apport." A growing Japanese tree about eight inches high had also been brought in this way. These "apports" had come so often to him that their discovery had become quite a natural thing, rather than an occasion of wonder.

Talks with Dr. Geley

"Doctor Geley has come to me several times," said His Highness. "He came to me first in October last year and we had a conversation through raps and writing. I asked if he regretted having left the earth and he seemed greatly distressed because of the sudden break between himself and his family, and also because his work had not been finished. I said 'But you can still do much work through me or anybody who is in psychic accord with you.' He said, 'I will do it.' He has come two or three times, and he says he now feels reinvigorated since he has discovered that he can show to human beings that man never dies, and that he himself can still work to pull them out of darkness. He now feels his work is really only beginning, for he can inspire and work through humanity with a vastly wider vision."

"When I look on the state of humanity to-day, I see that we are passing through a dangerous world crisis,"

continuing, the Grand Duke said. "All the evil forces on the earth, with the help of the evil forces on the other plane of life, are doing their utmost to divert humanity from the way of Truth. That is why every Spiritualist should work without rest for the propagation of the Truth. And that is why I admire people like Sir Arthur Conan Doyle and Sir Oliver Lodge, who so courageously fight for the Truth, and are not afraid of the *contre-courants*. That is how finally Truth is going to vanquish Error. I do not know Conan Doyle, but I am one of his admirers, and with my soul I am helping him. And so here we are, all doing our work in different ways—one speaking, one writing, and many broadcasting divine influences—and the work on which we are all engaged is of the very highest importance for the wellbeing of the world."

Speaking of the Spiritual side of his work, which was to him of supreme importance, the Grand Duke said:—

"I approach this movement from the spiritual side. I was a believer in Spiritualism before I had witnessed any phenomena. I think spiritual revelations to be just as natural as communications between people here. I have been accustomed to receive them from my friends in the spirit-world because my soul was in harmony with them. That does not mean that I am higher and purer than other mortals, but my *as*-pirations and their *in*-spirations are in harmony. Their aim is to help humanity, but, of course, humanity cannot receive their help unless it goes out to meet them. When we are willing to meet our friends in spirit, they come at once to our help, but there must first of all be mutual accord.

"When I began to write Spiritualistic books I did not know why. If you had told me four years ago that I would write books, and especially in French, which is not my own language, I would have said you were laughing at me. I have already published two—'The Union of Souls' and 'Your Soul.' My third, now in the press, is on 'Knowing Thyself,' for unless one first knows himself he cannot really know anything at all. My fourth will be on 'The Religion of Love,' and will be the crown of the series.

The Effects of Organization

"Organization is no part of my work," he continued. "That is for other people to do if they so feel impelled. If two people, separated by distance, hold the same ideals and send them forth earnestly into the world, they are already working together without any material bond. It seems to me that the more things spiritual are encased in material forms the less progress will they make. Take the example of the Christian religion: it is the purest and highest religion ever seen in the world, but what has happened to it? The moment it ceased to be a purely spiritual thing, and was clothed with churches and dogmas and sacraments, and I don't know what else, it ceased to be free and able to progress, because it had thereby become frozen to the earth. These garments were of the earth earthly, and were not in essence spiritual.

"So I say whenever you set yourself to organize any spiritual movement, with a headquarters, president, secretary, treasurer, committee of management, and so forth you thereby cease to be a union of souls and become a collection of bodies, then it is that all sorts of material questions, which every such society has to deal with, become of prime importance, and the spiritual—the real substance

and *raison d'être* of your organization—becomes relegated to the second place.

"Unhampered by such distractions every ardent Spiritualist would be a living source of Light to the world, an active radiator of Love and Goodness, by which trinity of spiritual powers alone will the evil in the world be vanquished.

"The Spiritualist's work should not be that of a member of some society, but that of an individual in a union of living souls, sending forth light and love into the world. For I believe that even one good man who has Faith, Will, and Love, can annul the malign influence of a hundred whose thoughts and purposes are evil.

"The reason for his superior power is that he is working in harmony with divine eternal laws, while those others are striving against them, so if he only works with equal intensity he must needs be stronger than a multitude.

"Another reason is that his work is positive, to build up; theirs negative, to destroy. His influence is like the gentle radiant light of the sun, which soon dispels the darkness of night.

"The fight between good and evil on earth continues in the other world; it does not stop here; legions on both sides of the veil are engaged in this warfare; therefore great is the responsibility of every soul that he should ally himself with the forces of righteousness."

Book Reviews

LAKE OF FIRE, by Lionel Houser. 295 pages, bound in orange cloth. Price \$2.50. Published by Claude Kendall, 70 Fifth Ave., N.Y.

This is one of the most intriguing novels that has come to our attention. It is the story of a dead man's search for his murderer. It begins in Burma, land of wild beauty and primitive passions, of violent loves and revengeful hates. The hero is an American boy trying to live out the term of an eccentric father's will. His experiences hold the reader spell-bound: a beautiful American girl; a devoted native girl; oriental mysticism; then to San Francisco; a strange blending of the upper and underworlds; a lawless gambling ship anchored off the coast; the half man—murderous and amorous—but read the story! It will take you away from the everyday world into phases of life which few know exist. Cleverly written with unusually sustained interest.

ROSICRUCIAN QUESTIONS AND ANSWERS with Complete History of the Rosicrucian Order, by H. Spencer Lewis, F.R.C., Imperator of the Rosicrucian Order. 293 Pages, bound in dark green cloth, stamped in gold. Published by the Rosicrucian Press. AMORC College, San Jose, California.

This is one of the most comprehensive books written on the founding and complete history of the far-famed Rosicrucian Order. The mysteries and achievements of this ancient fraternity from its earliest inception in Egypt to the present day and how it progressed through all lands and civilizations is alluringly told. Students of Masonry will find much of interest relative to their order. References to famous Rosicrucian characters lend a note of human interest. This is a valuable edition to the occult reference library.

The Golden Swastika

By E. F. WARD

A True Story of Mystic Powers and Attractions

NEAR the island of Catalina, off the coast of California, a few years ago some fishermen saw a large bottle floating on the waves. Urged by curiosity they rowed to it and picked it out of the water. Opening the bottle they were surprised to find a golden swastika and a sealed envelope. The envelope contained a sheet of paper upon which was written:

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Much surprised, the fishermen decided to cast lots as to whom should wear the swastika. It fell to Peter Johnson, a Norwegian. He was a fairly well educated man, though somewhat peculiar in disposition, and inclined toward the occult and mysteries. Immediately he hung the swastika around his neck according to the directions, and that night he had a strange dream or vision.

He dreamed he was walking along a street in one of the larger California cities. It was late in the evening. Hearing a scream he looked in its direction and saw a beautiful young woman struggling with a villainous looking man. Urged by the spirit of gallantry he ran to aid her, but before he reached her the rascal had succeeded in placing her in a waiting automobile and she was whirled away at a rapid speed. Peter Johnson shouted for assistance, and the effort awakened him. For awhile he lay awake wondering why he was troubled by such a dream, and while meditating he fell asleep and dreamed again.

In sleep he visioned this same man and another carrying the young woman aboard a small sail boat where they placed her in a cabin. She seemed to be stupified as if drugged. After they left her she eventually revived and began looking around wondering where she was. Hearing the waves splashing against the boat she investigated and discovered that she was in the cabin of a small sail boat. Querying as to her predicament unconsciously she placed her hand to her bosom upon which, concealed under her dress, rested a swastika. It had been given to her by a Hindu Adept, whom she had met during a course of lectures in Los Angeles. Discovering that she possessed occult powers, which if properly developed would prove of great advantage to her and to their society of Adepts, he presented her with the swastika. Previously it had been worn by several oriental mystics and therefore possessed very powerful psychometric qualities.

In this moment of stress the very touch of the swastika filled her with inspiration. Perhaps the talisman and some of the secrets connected with it was what her captors desired? She forthwith resolved that they should not get it. Looking around the cabin she found a large wide-mouthed bottle in which she placed the swastika and a

short letter. After corking and sealing it she dropped it through the port hole into the water.

It was not long before the boat cast anchor, and she was told to come out on deck and get aboard a small boat which landed them on a rocky island. After leading her to a rustic house a short distance from the shore the leader bluntly informed her of their purpose.

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"We know better," the leader retorted, "and unless you give it to us voluntarily we shall be obliged to have you searched."

As the girl remained obstinate in her denial of possession, the men called a woman from an adjoining room who searched her thoroughly. But she found nothing. When informed of the fact the men became angry and demanded to know what she had done with the golden swastika which had been given to her by the Hindu Adept. Realizing that they or some confederate had been at the lecture and saw the gift presented to her, or by some mysterious process discovered her possession of it, she became inwardly alarmed, knowing not what they might do in their desperation.

Inasmuch as their threats failed to bring forth the talisman or reveal its hiding place, the men took her and went back to the ship setting their course toward Long Beach, where they put her ashore. Accompanied by oaths and curses they warned her never to divulge where or with whom she had been. Possessed by fatigue and fear she was left to find her way home as best she could.

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Upon his arrival in Los Angeles he seemed to be attracted along a certain street. While standing on the corner awaiting for the signal to cross a young lady passed him who looked identically like the one in his vision. Apparently she was greatly agitated. Instinctively he knew she was the object of his search, but how to make himself known to her puzzled him. Suppose she should not be the girl of the dream. Would she think him crazy and call a policeman? Or would she be sympathetic and go her way leaving his search unrewarded? Conflicting thoughts surged through his brain. Finally he determined to risk the chance, so he followed her.

(Concluded next issue)

I have mentioned this important issue in each of my presidential reports. Likewise, I have done what I thought was my duty to encourage and tutor all who are interested enough to attend our classes at the C.S.S.A. headquarters. But the majority of our churches have evinced a total lack of interest, which is most regrettable. However, this can not include the Peoples' Spiritualist Church in Los Angeles, for it has set a noble example by making it mandatory that its members desiring to acquire state credentials attend the C.S.S.A. school. The members of the school have evidenced a noticeable improvement in language, decorum and philosophy. It is highly advisable that this Convention legislate a law making it obligatory that all workers and those aspiring to become accredited workers of the C.S.S.A. must attend its school. If Spiritualists insist upon the proper preparation of its ministers, and elect only those ministers and officers who are qualified by specified preparation to serve in its churches and on the official Board, then it soon will have leaders more adequately fitted for the responsibilities of leadership. Such persons will provide the proper atmosphere in Spiritualistic propaganda and devotional services.

Several other items of vital importance should be mentioned in this report, though no doubt, they will be discussed fully in the respective reports of the Secretary, Treasurer and State Superintendent of Lyceums.

Relative to our financial situation: we can not honestly evade its discussion. Something has to be done to remedy the situation. We are in the throes of a financial paralysis which threatens the proper functioning of the business of our organization. It is said that there is to be presented an Amendment to our By-laws which will reduce the per capita from \$3 to \$2. But I have had no suggestions offered which will assist the condition of our treasury to offset the anticipated decrease. It is like a man wishing a brick. Seeing one in the base of a building he removes it for his personal benefit without thought of how the building shall stand with an impaired foundation. This aptly illustrates our position. I concur with the idea that our per capita is high in comparison with other Spiritualistic organizations. But in consideration of benefits and prestiges, is it high? Notwithstanding, it is inadvisable to reduce it until the church memberships are larger, which will keep the income proportionately equal to the present. To do this our first step should be the increase of our church memberships through well-organized drives. By so

doing both the church and state treasuries will be replenished. However, the primal responsibility lies with the Treasurer whose official duty it is to provide ways and means to replenish the treasury, and to execute same in conjunction with paying the bills of the Association.

In the early fall I suggested and appointed a social and finance committee with the idea that it would be productive along those lines, as well as instigating a greater spirit of fellowship and inter-communion among the churches and the Association. But it has failed to reap the desired results. Nevertheless, that does not lessen the value of the plan. Such a committee should continue, and put forth other efforts to fulfill its aim until it succeeds.

The Ministerial Association activities are also at a lamentably low ebb. It has tried new methods to revive its activities to no avail. Without doubt if the best interests of the organization are to be considered the pastors and accredited workers should, individually and collectively, endeavor to establish a real vigorous Ministerial Association. It is not too late to amend our "Ministerial" shortcomings.

Our next consideration is the Lyceum movement. Last year your President and Vice President made conscientious and emphatic appeals to our members that they work for the success of the Lyceums. A Lyceum slogan was adopted: "A Lyceum in every church." But what has been done? The answer—"Little or almost nothing"—bespeaks shame for our efforts. Shall we never awaken to the fact that so long as Spiritualists are so persistently negligent in the training of lyceum children, so long shall our Cause be found wanting? The real future of Spiritualism lies in the hands of the children who will become our future men and women. Are we going to continue keeping them in ignorance of the knowledge which is rightfully theirs, that they may be prepared to carry on the work which the pioneers of our Cause so nobly begun? I commend to you Spiritualists the Childrens' Progressive Lyceum.

As an additional recommendation I would suggest that the C.S.S.A. Board be enlarged to constitute twelve (12) members. This is to facilitate the northern section, which has been seriously handicapped by having only two or three members.

In conclusion I desire to give official recognition to my fellow officers of the Board. I am grateful for the favors bestowed upon me. Personally I have striven to serve you with a spirit of integrity and unstinted responsibility to the duties of this office. Consciously I have not caused embarrassment to any one, nor abused the authority imposed in me, but mistakes are not beyond any of us, for being human we are not infallible. I have enjoyed my work despite some humiliating experiences. Notwithstanding these I have had unsurpassed joy in witnessing the efforts of our many conscientious workers. Their loyalty has inspired me and caused me to revere mediumship and Spiritualism with growing intensity. It is my earnest prayer and purpose that we encourage the true and discard the false to the eternal glory of our Cause.

May God's ministering angels attend us and inspire us with further revelations which are essential to the spiritual development of Spiritualism and the evolution of humanity.

Respectfully submitted,

H. Duncan McFarland

The "Electra" Board

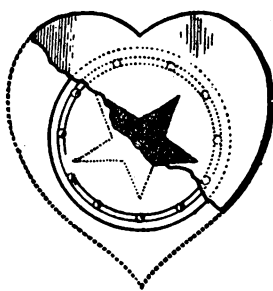
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(Concluded next issue)

A Message to Spiritualists

By DR. H. DUNCAN MCFARLAND

Presidential Address to the 1933 Convention of the California State Spiritualist Association.

I HAVE had the privilege of serving as President of the C.S.S.A. during the entire period of the world depression. Ethical and spiritual causes as well as governments have been tested to the limit. Many religious and fraternal movements have been crushed. Industrial, professional and political organizations, in fact all departments of human enterprise, have been forced to prove their stamina. Those institutions which still survive bear evidence of financial strain. Spiritualistic associations, our own included, have not been spared; we could not hope to be in such a universal crisis. However, working together with spiritual intensity and enterprise in the future we can be assured of clearing skies and sunny days replete with wonderful possibilities. On the other hand, if individually or collectively we fail our duty, total collapse of the Association and eventually all of organized Spiritualism as a religious movement is imminent. The only vestige of its former existence will be the "corpse" which will be pounced upon by human vultures in the garb of pseudo-psychics and fakers. Even now they are "picking" on our body, assisted by their allied political leaders who, too frequently, have sacrificed the honor of the Movement for personal gain.

In this Convention it is my sincere desire that we endeavor to regenerate our methods of presentation, discard the antiquated preachments for a more brilliant and rational appeal to the public's reasoning faculties, which our science merits, and make the parliamentary adjustments so essential to our progress and success. To do this, useless conventionalism and sentimentality must be abandoned. If, in the main, the delegates concur with these ideas and persistently work for their fulfillment, then we need have no fear for our future. Remember, good intentions unsupported by good deeds are of no avail.

In consideration of our tasks we can not evade any relevant issues, regardless of their nature. Our examinations must be thorough and unprejudiced if reason and justice are to prevail. Doing this, this Convention will inaugurate a new period in our history which we may approach with great enthusiasm. We have serious obligations to meet. May it not be possible for the C.S.S.A. to become a potent influence in leadership toward the ideals which inspired our founding?

It is obligatory that we consider fearlessly the problems with which we are met. As President of this Association it is my duty to touch upon the conclusions which have resulted from my observations during three and a half years in your service, trying, if possible, to make my words fit the thing to be expressed. Like others who thoughtfully have watched the trend of our Movement and the ultimate reaction, I have discovered that modern organized Spiritualism is at a crucial period of its career. A crisis is not only inevitable; it is upon us. Our activities during the next *very few* years will decide whether or not organized

Spiritualism's morale can be rescued and elevated to its rightful domain in the religious, philosophic and scientific world. To hasten this much desired state our members and adherents must lead exemplary lives and encourage the spiritual nature of humanity.

But as things are, from appearances how can we determine who are the Spiritualists? One may rightfully inquire if they are those who constitute the National and affiliated State Spiritualist associations, including all other Spiritualist organizations, independent Spiritualist churches, and professors without membership? If so, then all these must share equal responsibility for our predicament. Notwithstanding the altruists among us, unless drastic changes are made organized Spiritualism is doomed! It is a situation which must be faced with courage and unbiased. Personally I defy cowardice and selfishness in the handling of our problems, even if by so doing I incite the animosity of those without spirit to face the realities. Cliques and political fraternalism subvert the best interests of our Cause, yet in these the listlessly inclined seek refuge from serious responsibilities. Fraternizing for genuine spiritual growth is conspicuous by its absence, a fact which drives the sincere devotee from our midst. So general has this condition become that it is publicly believed that we do not want persons of great intellectual and honorable attainments. This is indicative that something is radically wrong. There is no reason why, if all Spiritualists lived as they should live in accordance with the ethics of our faith, that we should not have one great altruistic assembly united in truth and pledged to the selfless promulgation of our Principles.

Personally, I choose to be a part of a great altruistic Spiritualist organization. There are, no doubt, thousands of others who share my desire. If statistics do not bear false evidence my inferences published in the columns of the *Forum of Psychic and Scientific Research*—the most scientific Spiritualist journal in America—are qualified, since there are millions of persons in the United States of America who conscientiously can subscribe to the religious-philosophic teachings of Spiritualism and its scientific demonstrability of survival after death through mediumistic agencies. Yet, the aggregate membership of the Spiritualistic organizations is appallingly insignificant. May one not question if the cause of this deplorable fact is due to the shortcomings of the associations in question and some of their officers, plus the pretentious and blatant display of questionable mediumistic phenomena on the rostrums of churches and societies, as well as in the consulting and seance rooms? *This is a serious question, and because it is serious I charge Spiritualists with the duty of demanding a correction of such conditions!* A warning is not amiss at this time to all Spiritualists: If they evade facing these facts squarely, and fail to encourage the genuine by ousting the imposters—regardless of their personalities and

influence—then the very name of Spiritualism is doomed to further defamation and perhaps to oblivion.

In analyzing the success of organized Spiritualism—which some concede while others decry—we do not find any especially brilliant and phenomenal achievements, though we have had endless opportunities. Few doubt this failure is due, not alone to what I have previously referred, but also to the conspicuous mental and ethical lethargy of many of its leaders and ministers. However, these imperfections can easily be overcome if only a concerted demand for improvement is made evident. Spiritualism has too vital a message for humanity, which, with its Biblical and scientific confirmation, should inspire a greater spirit of humanitarianism among the peoples of earth. In view of this we can not idly sit by while havoc continues to be wrought with what should be sacredly protected.

The most vital point to consider is: What are organized Spiritualists going to do to meet the situation? It is very problematical that any of the existing organizations, as they are functioning today, are equal to the emergency. Continuously we find group and state auxiliaries dissevering from the N.S.A. Many of these dissidents charge the leaders with unethical conduction of their duties; lack of cooperation; waste of finances, and other serious offenses, which point glaringly to the lack of qualified leadership. These divisions do not increase the good repute of our Cause, especially as the various dissenting organizations have failed to improve their systems of presentation and government. Consequently public confidence is at a low ebb, seeing that we appear not able to improve our conditions. Because of this the greater number of Spiritualists in America have retired in disgust from any public association with us. Not a few have testified an interest in membership if we evince any progress and improvement. To accomplish this, qualified leadership is imperative. It is the crying need of Spiritualism today; a leadership that can inspire the confidence of the members and thus establish harmony among all the factions within the organization, and confederate the various Spiritualistic associations. But in the final analysis the philosophy and phenomena must be presented in a dignified and sincere manner if we are to obtain any prestige among ethical societies. I sincerely hope that the National Spiritualist Association can be equal to creating the desired objective. By so doing a great forward step for organized Spiritualism will be made.

If the National and other existing organizations are inadequate or indifferent to a cooperative union, so vital to the best interests of Spiritualism, then it is imperative that a conclave of altruistic representatives be summoned to formulate plans that will attract and harmonize the vast number of professing Spiritualists. The future of Spiritualism lies with Spiritualists themselves. It is their duty to protect it from the influx of undesirable persons who have not one iota of interest in our religion, but who seek only legal protection for their nefarious activities. If this exclusion can not be accomplished under the present system of our government then a reorganization or a new organization is necessary. However, we must keep our principles intact, and the rights of all individuals and associations must be respected.

Some doubt the possibility for all to join hands and

bring about the worthy ideals of a universal fellowship; but the possibility *can* be made if we forget personalities and personal ambitions for the exaltation of Spiritualism as a vital truth.

Plans for a new type of organization have been discussed through the columns of the *Forum* and by many awakened to the crisis which is upon us. It would be to the interests of all members and auxiliaries to have one representative Board of Control through a central office. This would constitute the several state administrators who, together, could develop a great practical, economical system of organization for the mutual benefit of all. If either of these plans can be executed, shortly we shall be erecting institutions for the proper tutoring of our ministers and students of scientific psychical research. At the same time we shall begin to build a great chain of edifices for public Spiritualist services and administrations which shall be comparable to those of other leading church organizations. If Spiritualists fail to organize themselves, preferably as outlined in this brief review, then we may as well know that the inevitable will occur: Spiritualism will be absorbed by other religions. They, in turn, may eventually cause it to be relegated to oblivion in order that their favorite dogmas might become the more cherished idioms of the people, regardless of the sublime spiritual truths embraced by Spiritualism.

Another issue imperative to the advancement of our Cause is the consideration and development of institutions of learning for the adequate training of our ministers—regardless of their classification. "Schools are earth's noblest monuments," said a great philosopher and scholar. Then why do not Spiritualists become ambitious enough to make a concerted demand for specialized training schools? Notwithstanding the hackneyed alibi of so many self-satisfied Spiritualists, who assert "the spirits teach them all that is necessary"—and I am mindful that the spirit world has given men many lofty thoughts—nevertheless, the late scientist Edison's formula still holds good on this subject: "Inspiration is ninety per cent perspiration." Both are essential. Some point to prodigies, but prodigies can not fill the important niches in Spiritualism. They are a law unto themselves and are our decorative but oftentimes impractical assistants.

Education gives culture, and culture gives strength and beauty to one's perspective. It increases one's personality and spiritual influences. These qualities are vital to the success of the ministers and officers in any church or society. Though many educated fools have graduated from academic institutions, the majority of graduates have found it easier to find and fill their place in life's scheme. Though many of the world's leaders in various enterprises have had little or no specified or fundamental schooling, most of them have often had occasion to regret it. Illiteracy is gradually disappearing before the advance of academic training. The result has been that the laity is beginning to think for itself, whereas in the past it based its belief on faith alone. We are conscientiously forced to admire the self-made man or woman. Without exception they represent persons of strong and ambitious characters, because of the perseverance and personal sacrifice so often associated with the effort to secure knowledge and at the same time contend with the problems of livelihood.

I have mentioned this important issue in each of my presidential reports. Likewise, I have done what I thought was my duty to encourage and tutor all who are interested enough to attend our classes at the C.S.S.A. headquarters. But the majority of our churches have evinced a total lack of interest, which is most regrettable. However, this can not include the Peoples' Spiritualist Church in Los Angeles, for it has set a noble example by making it mandatory that its members desiring to acquire state credentials attend the C.S.S.A. school. The members of the school have evidenced a noticeable improvement in language, decorum and philosophy. It is highly advisable that this Convention legislate a law making it obligatory that all workers and those aspiring to become accredited workers of the C.S.S.A. must attend its school. If Spiritualists insist upon the proper preparation of its ministers, and elect only those ministers and officers who are qualified by specified preparation to serve in its churches and on the official Board, then it soon will have leaders more adequately fitted for the responsibilities of leadership. Such persons will provide the proper atmosphere in Spiritualistic propaganda and devotional services.

Several other items of vital importance should be mentioned in this report, though no doubt, they will be discussed fully in the respective reports of the Secretary, Treasurer and State Superintendent of Lyceums.

Relative to our financial situation: we can not honestly evade its discussion. Something has to be done to remedy the situation. We are in the throes of a financial paralysis which threatens the proper functioning of the business of our organization. It is said that there is to be presented an Amendment to our By-laws which will reduce the per capita from \$3 to \$2. But I have had no suggestions offered which will assist the condition of our treasury to offset the anticipated decrease. It is like a man wishing a brick. Seeing one in the base of a building he removes it for his personal benefit without thought of how the building shall stand with an impaired foundation. This aptly illustrates our position. I concur with the idea that our per capita is high in comparison with other Spiritualistic organizations. But in consideration of benefits and prestiges, is it high? Notwithstanding, it is inadvisable to reduce it until the church memberships are larger, which will keep the income proportionately equal to the present. To do this our first step should be the increase of our church memberships through well-organized drives. By so

doing both the church and state treasuries will be replenished. However, the primal responsibility lies with the Treasurer whose official duty it is to provide ways and means to replenish the treasury, and to execute same in conjunction with paying the bills of the Association.

In the early fall I suggested and appointed a social and finance committee with the idea that it would be productive along those lines, as well as instigating a greater spirit of fellowship and inter-communion among the churches and the Association. But it has failed to reap the desired results. Nevertheless, that does not lessen the value of the plan. Such a committee should continue, and put forth other efforts to fulfill its aim until it succeeds.

The Ministerial Association activities are also at a lamentably low ebb. It has tried new methods to revive its activities to no avail. Without doubt if the best interests of the organization are to be considered the pastors and accredited workers should, individually and collectively, endeavor to establish a real vigorous Ministerial Association. It is not too late to amend our "Ministerial" shortcomings.

Our next consideration is the Lyceum movement. Last year your President and Vice President made conscientious and emphatic appeals to our members that they work for the success of the Lyceums. A Lyceum slogan was adopted: "A Lyceum in every church." But what has been done? The answer—"Little or almost nothing"—bespeaks shame for our efforts. Shall we never awaken to the fact that so long as Spiritualists are so persistently negligent in the training of lyceum children, so long shall our Cause be found wanting? The real future of Spiritualism lies in the hands of the children who will become our future men and women. Are we going to continue keeping them in ignorance of the knowledge which is rightfully theirs, that they may be prepared to carry on the work which the pioneers of our Cause so nobly begun? I commend to you Spiritualists the Childrens' Progressive Lyceum.

As an additional recommendation I would suggest that the C.S.S.A. Board be enlarged to constitute twelve (12) members. This is to facilitate the northern section, which has been seriously handicapped by having only two or three members.

In conclusion I desire to give official recognition to my fellow officers of the Board. I am grateful for the favors bestowed upon me. Personally I have striven to serve you with a spirit of integrity and unstinted responsibility to the duties of this office. Consciously I have not caused embarrassment to any one, nor abused the authority imposed in me, but mistakes are not beyond any of us, for being human we are not infallible. I have enjoyed my work despite some humiliating experiences. Notwithstanding these I have had unsurpassed joy in witnessing the efforts of our many conscientious workers. Their loyalty has inspired me and caused me to revere mediumship and Spiritualism with growing intensity. It is my earnest prayer and purpose that we encourage the true and discard the false to the eternal glory of our Cause.

May God's ministering angels attend us and inspire us with further revelations which are essential to the spiritual development of Spiritualism and the evolution of humanity.

Respectfully submitted,

H. Duncan McFarland

The "Electra" Board

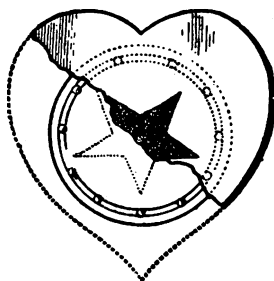
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DIVERSIFIED THOUGHTS OF THE EDITOR

(Continued from page 4)

convents. A book, "The Spirit of the Dominican Order," gives ample proof of this. But the Church dignitaries have had reasons for withholding the facts. Therefore it is not likely they will treat hospitably psychic and mediumistic phenomena for the public's benefit any longer than is necessary to destroy the public's faith in them. They know that communication with "souls" in the succeeding phases of life exposes the many gross fallacies which religious leaders throughout history have imposed on the credulity and faith of the masses. With the control of phenomena in their power it would be only a short time until Papal and prelatic officials would ban the phenomena from their churches on the pretense that it had been found offensive to the angel hosts, and consequently would jeopardize the souls of the members. Poor old "Satan" would probably be made to bare the brunt for the belated discovery of the "error" of church and psychic association. In this event the mediums would find it almost impossible to secure an audience, for influential church interests wield an almost unbelievable power over officials of the law.

In an age of organization, Spiritualism, too, must be organized. This is its only protection. But there are influences far more powerful than that of Spiritualists which are only awaiting the opportunity to eradicate it. Because of this we must not ignore any means by which it can be saved for future generations. The phenomena which Spiritualism promulgates in support of its philosophy and religion have had cyclic introductions and popularity throughout history, only to meet with gradual failure as a means of establishing a united cause. Many have asked the reason. A survey of historical data on the subject reveals that the desecration of the religion and the degradation of the phenomena—similar to that which we are experiencing today—have brought about this frustration in former epochs. Knowing this, who, seriously interested in the advancement of Spiritualism, will stand idly by and make no effort to save it?

For five years the editor of this magazine has been attempting to glorify the name of Spiritualism by inspiring the purification of our ranks. But who cooperated? Did the President of the N.S.A. or any of his leaders indicate a desire or necessity for such action? Have they written any editorials to encourage such improvements or sought any enforcement? If any concerted *action* has been made on the part of the executive officials of the N.S.A. to *cleanse* the name of Spiritualism by *cleaning-up* the ranks, we do not know about it. From all indications many of our people are so anxious for political positions they are literally afraid to do anything which will jeopardize their popularity with the workers, who, incidentally, are the probable electing delegates.

Shifting the Blame

IT is cowardice to place all the blame on the state associations. If the state associations are so all-powerful then we have no need of a central executive body, especially as it has proven a tremendous drain on the National treasury! The despicable action recently related in this magazine by Mr. Ford concerning an attempt to take \$10,000 from the N.S.A. treasury and have it not show on the official books—so that the delegates would not know

it—can hardly be blamed on the state associations. The unspiritual bigotry and prejudice displayed by prominent N.S.A. officials toward Mr. Ford—apparently because of jealousy—can not be blamed on the state associations. Notwithstanding their actions, Mr. Ford's excellent mediumship and brilliant lecture gifts have been solicited by the leading churches in the N.S.A., and by several state conventions, even though he is a member of the General Assembly. The unfair tactics which compelled the General Assembly to withdraw from the N.S.A. can not rationally be blamed on state associations.

The deplorable drain said to have been made on the treasury of Morris Pratt Institute during a former management can not be blamed on any state association. It is to the discredit of Spiritualists that we have developed no greater academic institution than we have. We were informed that Morris Pratt was richly endowed by its founder, yet where did the money go? Surely the present superintendent can not have inherited a rich legacy because of the depleted financial status of our National School, consequently he deserves every measure of cooperation.

We have been informed by one who had access to the records that with the close of Dr. George Warne's presidency there were approximately thirty or forty thousand dollars in the N.S.A. treasury. To date this same authority informs us there is a deficit of nearly twenty-three thousand dollars. Who is to blame? Surely Spiritualism is proving profitable to some one for the money did not go into academic pursuits, advertising, buildings, or well-organized missionary work. The Western United States rarely sees a missionary except those resident here.

About two years ago C.S.S.A. President McFarland anticipated having the National President come to the Coast for a general tour, but we were informed it would cost the State Association in California approximately two thousand dollars. Of course it was impossible. Many of us were so staggered by the sum we forgot to ask if a special train was required or a retinue of servants befitting an East Indian Prince. Missionary tours should be consistent and impartial. If the present system of N.S.A. government does not provide reasonable funds for unbiased general missionary work, then something is amiss when other denominations send missionaries over all the world.

Who is to blame for all the scandal and alleged financial juggling concerning the notorious Jackson Will case? "Pa" Griffin was made to bare the entire blame for the questionable use of finances—*when he was dead and could not defend himself*. Even if he was blameworthy there is little reason to doubt that he had accomplices. Why were the inner facts of the Jackson Will case hushed up? Et cetera, et cetera? Or must the explanations wait until another official dies so that the blame can be shifted on the defenseless dead?

Other citations might be made, and questions asked, but the truth of the matter is that most people are not interested in facts. Stupidity possesses them. They are too listless to recognize the need of improvement, or having done so to demand it. Were there not a few progressive, courageous souls in the world we would still be in the Dark Ages. All progress is the result of men and women who dared to defy accepted opinion, and who challenged fearlessly the detrimental influences and obstacles to progress. Spiritualism needs more of them! Many commendatory

letters have reached the several of us in California who are heralding "a new deal for Spiritualism." If the writers were only frank enough to allow the publication of their statements and names, certain officials might receive a great surprise upon discovering their identity. The present writer and a few others are more daring. But perhaps at the same time we are also more honest. If our attitude and charges are wrong, let them be proven so. They are serious enough to justify proof or retraction. Those implicated are responsible to the laity for an explanation. Silence is not an indication of dignity, sincerity, or devotion to the best interests of the Cause. It is not dishonorable to defend honor, especially when there is an implication of treason to the people's confidence and the principles for which we stand.

It is a pity to expose such conditions when there is so much need of circulating the beautiful Truth itself, but the time has come when we are forced to realize the futility of constantly extolling the beauty of Spiritualism when the organizations promulgating it are conspicuous by so much corruption.

Spiritualism, as an organization, shares the same trouble which possesses the world today, and from which men pray release. Referring to the subject during a discourse at a meeting of the Southern California Women's Press Club, Eric Mayne, distinguished Shakespearean scholar, said: "Get the world back on the honor standard."

That is exactly what a good many of us have hoped to do for Spiritualism: get it back on the honor standard. Who opposes such an ideal and yet professes allegiance to the integrity of our Cause?

A SPIRITUALIST LOOKS AT THE HOLY LAND

(Continued from page 6)

trian Hall, I did not come across anything to do with our case.

That part of the world gave birth to Christianity and Moslemism, and Accra is the centre of the B'hai movement.

In fact, there are more religions all round there than anywhere else in the world. There are so many different kinds of Christianity, you see, all warring, and all costing Europe a great deal of money.

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But there is no inspiration, no revelation, and there is no fact.

Try and remember that every day is Easter Day in Spiritualism. Souls are always passing from this world to another—and they all survive.

"And if Christ be not risen, then is our preaching vain," said Paul. He knew nothing of the Resurrection. He had merely heard the story from the disciples.

You see, he was telling it second-hand, and, therefore, he could not prove it. So he had to argue.

"If——." That is the position of the churches today. They have no first-hand evidence. They refuse ours because it disturbs their own case.

It is their own fault.—*Psychic News.*

Leading Articles in July "Forum"

H. P. Blavatsky, the Medium; Complete Assurance of Life After Death, by Sir Oliver Lodge, F.R.S.; Old Catholic Church and Psychic Science, by Frederick Bligh Bond; Oliver Wendell Holmes on Spiritualism, by Frederick Harding; Life in Death, by Felicie O. Crossley; Does Hitler Visit Mediums? and other interesting articles.

Books to be Reviewed Next Issue

ASTRO-NUMEROLOGY Course; Betty's Proof of Spirit Return; The Adventures of Rex and Zenda in the Zodiac; Psychic Bible Stories for Old and Young; The Candle of the Lord.

MOVED TO STATE HEADQUARTERS

REV. L. Madison Norris, noted medium and pioneer Spiritualist worker, has moved his residence to the headquarter's building of the C.S.S.A., 1401 Berendo Street, Los Angeles, where he may be seen by appointment daily from 2 to 5 p.m. He also holds class meetings each Tuesday evening at 8 o'clock. Mr. Norris is president of the Harmony Grove Spiritualist Camp Association, where he has been instrumental in developing one of the most beautiful camps in the United States by continuous modernization. Many delightful improvements have been made this year which make Harmony Grove an ideal vacation spot. Though a trained artist with brush and pen, Mr. Norris delights in the greater canvas of nature upon which to work. And this has inspired his loyalty to the beauty development of Harmony Grove.

Church of Natural Psychic Law

Lillian Rissinger, Pastor

Services: Sunday; 7:45 p.m. Lecture and Messages
Wednesday; Circles 2:30 p.m.

Services: Thursday; Messages to all 7:45 p.m.

Private development classes, Monday 8 p.m.

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C.S.S.A. OFFICIAL NEWS

THE official banquet of the 1933 convention of the California State Spiritualist Association will be held at the Mona Lisa, 3343 Wilshire Boulevard, opposite the Ambassador Hotel, Los Angeles, Tuesday, June 20, 6:30 p.m. There will be free parking for guests.

Certificates Granted May 6, 1933

Licentiate, Martha Connell. Certified Medium's Commission, Class A: Christina Dorman, Dorothy Rea, Marie Olsen and Alice Early.

LYCEUM PICNIC

LYCEUMS under the auspices of the California State Spiritualist Association will hold their annual picnic at South Park, Los Angeles, May 27th. The guests will bring well-filled baskets of lunch. Free coffee for the adults and lemonade for the children will be furnished. During the afternoon an interesting lists of games and contests for the children has been arranged, and there will be prizes for the winners. Parents and friends are urged to come and bring their children. This is their occasion. We must make it replete with happy memories.—Grace Nicholson, State Superintendent of Lyceums.

RED LETTER DAY FOR NEW CHURCH

THE Spiritualist Church of Truth, Los Angeles, under the able leadership of Mrs. Minnie E. Modlin was organized in March, 1933. On April 2, the Charter was presented by Dr. H. Duncan McFarland, President of the C.S.S.A. assisted by the other members of the official Board. Fifty-eight members were enrolled. The church presented a beautiful picture with its abundance of flowers and attractively attired workers and officers.

Dr. McFarland delivered an impressive lecture which appealed equally to the student of Truth as well as the skeptic. Short talks were made by other members of the State Board.

The Pastor, Mrs. Modlin, received an ovation when she responded to the State President's request for a few words. The assistant pastor, Martha Connell, gave a short talk, also. Mrs. Roland Grigsby and Mr. Ansley Graham contributed the musical solos. They were an inspiring part of the service. Messages were given by Mrs. Modlin and Martha Connell.

A "House Warming" was held at the church on Saturday night, April 1, as a gesture of good fellowship. Over 200 attended. There was dancing, bridge and social entertainment which made the evening complete.

Everyone connected with the church radiates the real spirit of love and truth.—*Ethel M. Green*, Secretary.

SPIRITUALISTIC TEMPLE OF IMMORTALITY

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KATHERINE VON DER LIN, Minister
Residence, 8921 Dorrington Avenue, West Hollywood
Phone OXford 5326

TRANSITION OF ANOTHER PIONEER

FROM W. Francis and Lida W. Amerige, simultaneously came the news of the transition of Rev. Jennie R. Francis, of San Francisco, California, on April 2, 1933. Rev. John Willis Ring officiated at the final services. He was assisted by Miss Shadow Baldwin and Mrs. Gertrude Mulner as soloists. The cremation was at Cypress Lawn Cemetery.

Mrs. Francis was known to her eastern friends as Jennie Robinson, having met them during her activities on important committees in the 1910 and 1915 N.S.A. conventions in the Bay City. She was ordained by the First Society of Progressive Mediums in San Francisco previous to the organization of the California State Spiritualist Association in 1896. She was one of the few remaining pioneers, having helped the C.S.S.A. into being. For several years she served on its Board of Directors, her last term being in 1922. She was secretary of the Northern Commission, and stood one hundred per cent for organization. She lived true to the principles of Spiritualism; was charitable in thought and deed, helping the needy as much as was in her power. Patiently and without regrets she met the end of her earthy career, attended by a host of faithful friends.

SPIRITUALIST SUCCESS CHURCH

Cor. Cota and Garden Streets, Santa Barbara, California

SERVICES

Sunday, 7:30 P.M.—Lecture and Messages.
Thurs., 2:00 P.M.—Healing Service, Lesson and Messages.
Thursday, 7:30 P.M.—Healing and Messages.

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MRS. NELLIE CHAPMAN, Associate Minister

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SUNDAY SERVICES—Healing 7:15 P.M. to 8 P.M. Lecture and Messages. 8 P.M.—By co-workers.
THURSDAY SERVICES—Healing and messages from 2 P.M. to 4 P.M. Also open forum for discussion of spiritual development. Message Circles 8 P.M.
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2:30 P.M. Lecture and Messages
4:00 P.M. Message Circles
8:00 P.M. Lecture and Messages

WEEK-DAY SERVICES

Friday, 2:30 P.M., Flower Readings; 3:45 P.M., Message Circles

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California State Spiritualist Association

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CALIFORNIA STATE SPIRITUALIST ASSOCIATION AUXILIARIES

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ESCONDIDO

First Spiritualist Society.

HOLLYWOOD

Spiritualist Science Church, 6100 Hollywood Blvd.
Spiritualist Center of Big Brother and Sisterhood.
7205 Franklin Avenue.

HUNTINGTON PARK

First Community Spiritualist Church, corner of Clar-
endon and Malabar Streets, Ebell Club House.

LONG BEACH

First Universal Spiritualist Church, 317 E. Broadway
California State Spiritualist Church. Charter No.
233. Masonic Temple, Locust Street near Eighth.

LOS ANGELES

Temple of Scientific Spiritualism, 906 East Twenty-
third St.

People's Spiritualist Church, 2537 West Twelfth St.
Central Spiritualist Church, 2201 South Union Ave.
Spiritualist Church of Revelation, 730 Grand Ave.
Omada Spiritualist Church, 4707 So. Vermont Ave.
First Spiritualist Church, Belvedere. Arboretum, 936
McBride St.

The Spiritualist Church of Truth, 1726 Venice Blvd.

OAKLAND

The Spiritualist Church, 743 Twenty-first St.
Spiritualist Science Church, Porter Hall, 1918 Grove
Street.

SANTA BARBARA

Spiritualist Success Church, Garden and Cota Sts.

SAN BERNARDINO

First Spiritualist Association, 599 Arrowhead Ave.
The Builders Spiritualist Church, 331 10th Street.

SAN DIEGO

First Spiritualist Society, 1240 Seventh St.
McClure Spiritualist Temple, 3940 Fifth Ave.
Unity Spiritualist Church, 120 Washington Street.
Trinity Spiritualist Church, 1854 - 4th St.

SAN FRANCISCO

First Spiritualist Temple, 3324 Seventeenth St.
Golden Gate Spiritualist Church, 240 Golden Gate
Spiritualist Science Temple, 110 Page St., corner
Gough.

SUMMERLAND

Summerland Association of Spiritualists.

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Spiritualist Church of Immortality, Marquis Hall,
Melrose Ave. at Doheny Dr.

C. S. S. A. SCHOOL

OF

PHILOSOPHY, SCIENCE, ENGLISH, DECORUM

EVENING CLASSES

7:00 P.M. State Headquarters

DECLARATION OF PRINCIPLES

Adopted by the National Spiritualist Association

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of Nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression, and living in accordance therewith, constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.
6. We affirm that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."
7. We affirm the moral responsibility of the individual,

and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws.

8. We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

DEFINITIONS

1. Spiritualism is the Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World.

2. A Spiritualist is one who believes, as a part of his or her religion, in the communication between this and the Spirit World by means of mediumship, and who endeavors to mould his or her character and conduct in accordance with the highest teachings derived from such communion.

3. A Medium is one whose organism is sensitive to vibrations from the Spirit World, and through whose instrumentality, intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.